

REPORT

OF THE

SECOND CONFERENCE OF CLERGY AND
LAY-DELEGATES FROM PARISHES

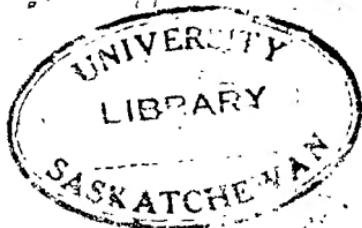
IN THE

DIOCESE OF

RUPERT'S LAND.

CALLED BY THE BISHOP, AND HELD ON MAY 29th,

1867.



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RUPERT'S LAND DIOCESAN FUND.

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The Right Rev. the BISHOP OF RIPON.
The Right Rev. the BISHOP OF ABERDEEN.
The Right Rev. BISHOP ANDERSON.
The Right Rev. BISHOP SMITH.

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The Rev. H. VENN, Church Missionary House, London.
The Rev. O. P. VINCENT, 18, St. Augustine's Road, Camden Square.
The Rev. D. WILSON, Islington.

NOTICE.

THE following pages will be read with great interest by all who have at heart the furtherance of the Gospel of Christ and the maintenance and extension of His Church. They contain a very full and careful record of the important work which is being carried on by Bishop MACHRAY and his co-adjutors in the distant diocese of Rupert's Land, and of the measures which the Bishop is taking, according to the wisdom given to him, to carry forward the work of his predecessors, by laying well and wisely the foundations of the Church in that land, and to prepare for the increase of population which may reasonably be expected within a few years. The sympathy of Christians at home is highly valued and greatly needed by the brethren in Rupert's Land. They ask for our prayers and for such material aid as we are able to afford them. The Bishop especially invites contributions to the Diocesan College of St. John's, which he believes will tend largely, by the blessing of God, to the future benefit of his diocese. Contributions for this object or for the general purposes of the diocese will be thankfully received by Rev. T. T. PEROWNE, Stalbridge Rectory, Blandford; Rev. C. A. JONES, 1, Dean's Yard, Westminster; Messrs. SMITH, PAYNE, AND SMITH, Lombard Street, London; Messrs. MORTLOCK AND Co., Cambridge; and the COMMERCIAL BANK OF SCOTLAND.

CLERGY OF THE DIOCESE OF RUPERT'S LAND.

The Right Rev. R. MACHRAY, D.D., LL.D., Bishop.

The Venerable J. MCLEAN, M.A., Archdeacon of ASSINIBOIA, Warden and Divinity Professor of St. John's College, Rector of St. John's, and Examining Chaplain to the Bishop.

The Venerable A. COWLEY, Archdeacon of CUMBERLAND, Incumbent of St. Clement's, MAPLETON, Secretary for C. M. S.

Rev. W. H. TAYLOR, S. P. G., Incumbent of St. James's, Chaplain to the Bishop, and Registrar of the Diocese.

Rev. J. HORDEN, C. M. S., Missionary at MOOSE FACTORY.

Rev. R. McDONALD, C. M. S., " the YOUNG.

Rev. H. BUDD, C. M. S., Native Pastor at Devon Mission (the PAS).

Rev. W. MASON, C. M. S., Missionary at YORK FACTORY.

Rev. J. SETTEE, C. M. S., " FAIRFORD.

Rev. W. W. KIRKBY, C. M. S., " FORT SIMPSON.

Rev. H. GEORGE, C. M. S., Incumbent of St. Mary's, LA PRAIRIE.

Rev. J. P. GARDINER, C. M. S., Incumbent of St. Andrew's.

Rev. H. COCHRANE, C. M. S., Native Pastor of St. Peter's, and Chaplain to the Bishop.

Rev. T. T. SMITH, C. M. S., (on leave for health).

Rev. T. VINCENT, C. M. S., Missionary at ALBANY.

Rev. J. A. MACKAY, C. M. S., " STANLEY, ENGLISH RIVER.

Rev. T. COOK, S. P. G., " FORT ELICE.

Rev. W. C. BOMPAS, C. M. S., " MACKENZIE RIVER.

Rev. A. PHAIR, C. M. S., " FORT ALEXANDER.

Rev. J. CARRIE, Col. and Contin. Society, Incumbent of Holy Trinity, HEADINGLEY.

Rev. S. PRITCHARD, Master in St. John's Collegiate School.



REPORT, &c.

THE Meeting of Conference was held on Wednesday, May 29th, 1867. At half-past ten o'clock the Clergy and Lay-Delegates attended Divine Service in the Cathedral. The Prayers were read by the Rev. Henry Cochrane, Native Pastor of St. Peter's. The First Lesson was read by the Rev. H. George, of the C. M. S., Incumbent of St. Mary's, and the Second Lesson by the Rev. J. P. Gardiner, of the C. M. S., Incumbent of St. Andrew's. The Bishop read the Ante-Communion Service. The Ven. Archdeacon McLean read the Epistle. The Sermon was preached by the Ven. Archdeacon McLean, Warden of St. John's College, from Psalm xlviii. 12, 13. At the celebration of the Holy Communion the Bishop consecrated the elements, which were distributed by the Bishop, the Ven. Archdeacon McLean, and the Rev. Messrs. George and Gardiner, to the Clergy, Lay-Delegates, and congregation present. The Offertory was given to the Diocesan Fund.

At two o'clock the Conference assembled in St. John's Schoolroom. Prayer was offered by the Rev. W. H. Taylor, Incumbent of St. James's, and Chaplain to the Bishop.

The roll of Clergy of the Diocese and of the Lay-Delegates was called by the Rev. W. H. Taylor, Secretary of the Conference.

The following answered to their names:

CLERGY.

The Ven. Archdeacon McCLEAN.
The Rev. W. H. TAYLOR.
The Rev. H. GEORGE.
The Rev. J. P. GARDINER.

The Rev. H. COCHRANE.
The Rev. T. COOK.
The Rev. J. CARRIE.
The Rev. S. PRITCHARD.

LAY-DELEGATES.

Mr. W. DREVER, } St.
Mr. W. G. FORSECA (substitute) } John's.
Mr. W. R. SMITH, } St. Paul's.
Mr. J. VINCENT, } St. Paul's.
Mr. Recorder BLACK, } St. Andrew's.
Mr. T. TRUTHWAITE, } St. Andrew's.
Mr. C. DONALD (substitute) } St. Cle-
ment's.
Mr. H. PRINCE, } St. Peter's.
Mr. J. SINCLAIR, }

Mr. H. MCKENZIE, } St. James's.
Mr. A. FIDDLER, J.P., } St. James's.
Mr. W. TAIT, } Headingly.
Mr. W. B. HALL, } Headingly.
Mr. J. BROWN, } St. Anne's, La
Mr. J. TAIT, } Prairie.
Mr. R. INKSTER, } St. Margaret's,
Mr. J. NORQUAY, } La Prairie.
Mr. J. GARRIOCH, } St. Mary's,
Mr. P. HENDERSON, } La Prairie.

The Bishop then delivered the following Address.

REV. BRETHREN AND BRETHREN OF THE LAITY.

I have gladly called you together to consult with you for the Church's welfare, and I thank you heartily for your kind attendance. Our numbers are small; and when we allow ourselves to survey the large populations, the hundreds of thousands, in most Dioceses, our field of work for Christ may seem small too. Yet the field, if small, is our field. That should be enough to lend it every attraction, and to demand from us all we can do in it for Christ. Those of us who were here last year can hardly help reflecting that the time for this working may be short, so that whatever our hand findeth to do we should do with all our might. We miss from the representatives of the Laity that friend of our Church who last year took almost the most active part in our deliberations, and whose counsel, valuable both from his natural ability and his knowledge of the world, we could ill spare. Mr. Clare was not only thoroughly with us as a Churchman, but as a Churchman he was a regular communicant and a generous giver. His loss is a heavy one to our small body.

Recommendation of the Name of Synod.

We again meet to-day as a Conference. And this term no doubt sufficiently expresses what we are. But it is an unusual one. We are in fact a Diocesan Synod: would it not be better for us to assume the name? It is true that in our present circumstances no decision of our body is legally obligatory upon us. But this was just the condition of the Primitive Church till their Synods received the acknowledgment of the civil power, and is the condition of the Synods in most of the Colonies at the present time. We need not then find in that any difficulty.

Temporary difficulties in the way of Self-government.

But whether we call ourselves a Conference or a Synod, I think we must for a time practically remain as we are, that is to say, a body acting by the voluntary consent of our Members and Parishes. The legal Committee appointed by the last Conference will report that it did not see its way, in the present circumstances of this country, to an organization for self-government, such as there is in Canada. I entirely concur in that report, and would very briefly point out some of our difficulties. The first is with respect to the Bishopric. How could any contract of mine with the Synod do more than morally bind myself? How could it touch my successor, or limit the rights, whatever they may be, that he might possess by reason of the Queen's Letters Patent founding the See, without proper legal provision to that effect? There is also a difficulty with respect to the Clergy. This is wholly a Missionary Diocese. Not merely the stations among the heathen, but the Cures in the Settlement, that we call Parishes, are all in the position that in more advanced Dioceses would be termed Missions. Up to the present time the salaries of the Clergy have been entirely obtained from foreign sources. This fact must limit our independence of action, though I doubt not the various Societies that have so generously helped us hitherto would only rejoice to encourage

whatever in their judgment would tend to our consolidation and advancement. There is, however, an additional and in itself a fatal objection to any immediate action. So great was the doubt among Churchmen in Canada as to whether their Synods could regulate the affairs of the branch of the Church of England in Canada, that it was thought necessary to obtain an Act of Parliament to remove such doubt. Of course we have the same difficulty. And we have not the same facilities for obtaining such legislative action. And there is no reason for pushing the matter. For until we can have self-supporting congregations—which is out of the question at present with the mere handful of people in this country—the due authority of the Bishop and the cohesion of Clergy and people to the Church will be sufficiently secured through the action of the Home Societies and the vesting of all Church property in the Bishop.

How to utilize the Conference as now existing.

But though we cannot get all the advantages of Synodical organization, I think we may try to get what we can; and I believe, if we are only true to ourselves, and if we each seek singly what shall seem most for the glory of the Great Head of the Church, we may get a great deal. For myself, I have no hope for the health and life of a young struggling Church like ours, which has no endowments, but in the free interchange of the thoughts and views of its members. If we can but make such a meeting as the present beat with life, it will be like the heart sending forth the life-blood into all the members and extremities of the body. I trust, my Brethren, we have been solemnised and refreshed by the sacred services we have joined in, and the Holy Communion we have partaken of, that ever-renewing remembrancer of the infinite love that withheld nothing from us. May the Divine Spirit, whose presence and help we have asked, ever guide and rule our deliberations, and enable us to think out and do what will be for the glory of God and the benefit of the souls of men.

If then we make up our minds to get all the advantage we can from the Conference as now existing, it will be, first of all, necessary for us to have some definite constitution and rules. This is as necessary for a body existing by the voluntary consent of its members as for any other. And the best way to do this well will probably be to appoint a Committee to prepare a draft of a Constitution and Rules, and print it so that it may be in the hands of the members of Synod some time before it meets to consider it. This leads me to notice a proposition that will be laid before you.

A Standing Committee.

In the Dioceses of the American Church, and also in some of the Colonial Dioceses of our own Church, there is what is called a Standing Committee. This is a Council of Clergymen and Laymen, elected by the Convention or Synod, for the management of all Diocesan affairs. Such a Committee, consisting of eight or nine members, with a small number as a quorum to be necessarily present for taking up business, would, I think, be especially useful in the present circumstances of this Diocese, while we are so few and so scattered, and travelling is often a matter of difficulty. There is in our present con-

dition very little business for separate committees on different subjects, and there is a difficulty in working small committees. For a member of committee, for example, to come from the Indian Settlement only to find that a quorum could not be mustered would not be pleasant. If it seem well to the Conference to appoint such a committee, the drawing-up the proposed draft could be remitted to it. I believe that by quietly organizing ourselves in this way, we shall, if God blesses us with the spirit of unity, both secure most of the advantages of Synodical action, and be prepared at any time to pass into the more regular form of a legal body for the government of the affairs of this branch of the United Church of England and Ireland.

The Supply of Clergy.

And now, reverend Brethren and Brethren of the Laity, in asking you to deliberate for the benefit of Christ's flock, I feel that the most weighty and solemn question we can possibly have before us is that of the supply of good and efficient Clergy to be the Pastors of that flock. Both in the Missions among the heathen and in the Cures in the Settlement we are at this time from an unfortunate combination of circumstances, suffering most deplorable losses. If the noble-hearted Bishop of Minnesota had reason to say last year in his address to the convention of that Diocese, "I never lose even one labourer without great sorrow," how much more cause have I, in this isolated region, to feel such regret. Archdeacon Hunter has finally withdrawn from the missionary work, to which he gave the brightest and most hearty days of life. Endowed, I understand, with great readiness and power of speech, constitutionally vigorous, and well acquainted with the Cree language, he had the gifts that, with the grace of God, make an effective Missionary. The vacant Archdeaconry I have conferred on the Venerable Abraham Cowley, the trusted corresponding Secretary of the Church Missionary Society. I have instituted him, and hope to induct him in the Cathedral on his return from his present tour through some of the nearer Missions. The Clergy in the Archdeaconry of Cumberland are all Indian Missionaries. Archdeacon Cowley has now for a great part of thirty years devoted himself to the spiritual benefit of those tribes: he can, therefore, fully sympathise with the Missionary in his cares and efforts. Medical opinion has been adverse to the return of Mr. Stagg. That esteemed Missionary met with the injury that has affected his health in the energetic prosecution of his duties. It is a cause of bitter regret to him that he finds himself unable to resume his labours in this Diocese. I am sure that as he won the regard, so he carries with him the sympathy of many friends in this land. Mr. Smith has also broken down in health, and retires, at least temporarily, from the Mission field. I approved much of the measures he was introducing at the Pas, and therefore regret much his departure. Mr. Kirkby, the indefatigable and successful Missionary in the North, has for some years been looking forward to a furlough in England. As the Home Committee has granted it, he may possibly go home this year; but in his case I hope there is little doubt that we shall be able to welcome him again. On the other hand, the Society has nominated Mr. Hale, a student of its Islington College, to take charge of the Swann

River district of Missions. In the Settlement we are losing two of our senior and most experienced Clergymen, well known to all of you. It is only about a month since I heard from Mr. Chapman that he had at last made up his mind not to return. And now, I regret to say, Mr. Taylor finds his health not being reestablished, so that he also feels it necessary to bid us farewell. Mr. Taylor has for many years been Diocesan Registrar, and is one of my Chaplains. I shall miss him much both on private and public grounds. Your Bishop has necessarily had many thoughts about these changes. Judging from the experience of the past, it seems unlikely that we shall get from England Clergymen of University standing. It seems also, in the present state of the country, unlikely that Clergymen coming out from England will come, as in the case of other Colonies, to settle down in the land. There is thus not only the risk of the failure of health of the Clergyman or his family, the additional expenditure of outfit, and the disadvantages of a lengthened furlough after some years (very inconvenient in this country from the want of supernumerary Clergymen), but there seems the certainty of a resignation by the time that period of life is reached when experience makes an active and earnest servant of God to be most fitted for pastoral usefulness. Thus many reasons recommend the encouragement of a body of Clergymen natives of the country. For the Missions to the Indians the advantage possessed by those who can speak the native language is, to my mind, incalculable. I can bear witness, from a good deal of experience in speaking to Indians both privately and publicly, to the unsatisfactory nature of speaking by an interpreter. But there would be great advantage in native Clergymen even in the Cures of the Settlement, if they were not men of inferior ability, from their being thoroughly one with their flocks, and from their temporal future lying entirely in the field of their present work for Christ. The means of educating such a body of Clergymen is now amply provided. The Warden and myself have been much encouraged by the hopefulness of those we have had under us. If the positions were open to them there might possibly be two students fit for ordination—one for the Indian Missions and one for the Settlement—early next year, with the understanding that they should attend another winter course of lectures before presenting themselves for Priest's Orders. And there are younger students that promise, in a few years, to be all that one could wish, if God should finally direct their hearts to a consecration of all they have and are to Christ, that they may execute the holy office of the ministry of souls. It is my earnest prayer that God may visit the rising College with His grace, that it may in due time send out a body of faithful Pastors willing to spend and be spent for Christ.

The Support of Clergy.

The consideration of the supply brings us to that of the support of the Clergy. The Clergy in the Settlement from England, not on the Church Missionary Society's list, have hitherto had their salaries supplemented from the Bishop's English Diocesan Fund. The small fund that I succeeded in raising, with the kind help of friends in England, is almost exhausted. I cannot, therefore, undertake to continue those grants. Of course this will

increase the difficulty of getting Clergymen from home. But the fact is, the difficulty about the salaries is only another consequence of our having Clergymen from abroad. A contrast is, I have heard, sometimes drawn between the stipends of the European Clergymen in this country and of the native Clergymen. This simply arises from a misapprehension. It is a serious thing for a clergyman to come out to this country and spend in it those early years of life when he might be making way at home. The sacrifice involved in this may be measured by the fact that most return after more or fewer years of labour in England; in many cases, I doubt not, for no more than native Clergymen in this country receive. And the salaries allowed by Societies to native Clergymen in this country will compare with such salaries by Societies to natives in any country I know. Looking at England itself, I may say that, having been Honorary Secretary for some years at Cambridge for the largest English Home Society, the Church Pastoral Aid Society, I am well acquainted with the working of it. About five hundred Clergymen in England were paid by its grants. Its highest grant was £100, and that was but rarely supplemented by the people; for what the people raised went in general to pay part of the grant. Able and learned graduates of Oxford and Cambridge, whose education may be said to represent a capital of £1000, have but labour as Clergymen often for years without more than £100 a-year. In Canada many of the Clergy have less than that sum. In the neighbouring Diocese of Minnesota the Missionary grants are 300 dollars, and Bishop Whipple, in the address I have already referred to, says, "I doubt whether the average salary of our Missionaries is 450 dollars a-year." That amounts to about £70, and seems to be what is received from all sources. Alas! I find the Rev. Mr. Call of Duhdaff stating last winter at a Congress of the Diocese of Pennsylvania that he knew where Presbyters were working for a stipend of 300 dollars a-year, and never half of that promptly paid. I do not mention these facts as pointing to what is desirable—far from it. But I do it simply that we may understand how things really stand elsewhere, and that all in this land belonging to our Church may be roused to have that deep feeling of gratitude, which we ought to have, to the Home Societies that have been nurturing us with such generosity and Christian love. I should indeed, wish none of the Presbyters in the Settlement to have an income under £150 a-year, together with a house and glebe. I think a Presbyter with a family having a less income than this will have his difficulties here as elsewhere. But a Foreign grant of £100 to a native pastor must be regarded, I suspect, as a maximum, and the remainder must be obtained, if possible, from the free gifts of the people ministered to in money or in kind. As long as we continue so few in numbers and so poor and scattered as at present, a Clergyman with such an income will be quite on an equality with the best and most prosperous of his little flock. When the people increase in numbers and means, then the salaries of the Clergy will increase also. Whilst on this subject I would commend to the kind help of their parishioners, in any way that is possible, those of the Clergy whose incomes in future will without that help range from £100 to £150. We cannot at present adopt any larger plan, as all the funds that can be obtained in the Diocese for the

Diocesan Fund will for some time be needed for the maintenance of a full system of School education.

Clergy Widow and Orphan's Fund.

Still there is one way in which the Clergy may be much assisted, which I should like to see at once gone into. Clergymen, as men of education, moral character, and carefulness, are, as a body, the very class of men that would be likely to provide well for their families if they were to devote themselves to worldly business; but from the moderate incomes they generally receive as Clergymen, and expenses they cannot avoid, which I need not enter into, they must often have difficulty in laying anything by, and have to bear cruel anxieties. Now it seems to me that this may be obviated by a Widow and Orphan's Fund. I think this will be a great boon to the native Clergy. Of course from the fewness of Clergy in this Diocese the arrangements of the fund will have to be peculiar, and will for a few years be rather disadvantageous; but I trust that, in God's mercy, help from it in those years may not be needed. Archdeacon McLean will propose a resolution for your adoption. It is my belief that if the Clergy take up this proposal heartily—and I don't think in that case the people will be backward—there will be a yearly addition to capital that will yield from £3 to £5 a-year.

Clerical Libraries.

There is another way in which the Clergy may be assisted, in which some progress has been made during the past year; this is by the establishment of Clerical Libraries. Libraries have been given by the Society for Promoting Christian Knowledge to seventeen Stations. There is thus a nucleus being formed in many places, to which, I doubt not, by-and-bye many will take a pleasure in adding. These libraries are of such importance in this land, that I trust the Clergy will be very careful in keeping catalogues of all books belonging to them, and in preserving them. The number of books in such a library will be a very proper return in the yearly Parish Accounts.

Nomination of Lay Readers.

I have followed the example of my predecessor and of many Bishops in licensing Lay Readers. There are three that at present have my licence. Of these one has a special licence for officiating in the absence of the Rev. J. Chapman, the other two are students in Divinity of St. John's College. I should be willing to extend such licence to other laymen fit to use it to edification, if they were to desire it, and if proper spheres of duty presented themselves.

Church Building.

A School Chapel, with a small chancel that can be screened off during the school-hours, has been erected this year in the parish of St. Andrew's. It will not only supply a great want as a school, but will be very convenient for the services that Mr. Gardiner has hitherto been enabled to hold in that part of his extensive parish by the kind accommodation of a parishioner. I am also glad to say that Archdeacon McLean is likely soon to resume the services in the town of Winnipeg which I had temporarily to give up, and that there is

every prospect that they will be held in a more suitable building than court-house. The Archdeacon has been very successful in his effort. A sum of £120 has been raised by subscriptions, and £50 by a bazaar kindly patronised by ladies belonging to the Church, not only in St. John's parish, but with the kind cooperation of the Incumbent in St. Andrew's parish, and in other parishes. It is to be hoped that this Church will be ready for service by the end of the autumn. I have given towards it £20 from the vote of the Society for Promoting Christian Knowledge.

Insurance of Church Property.

We have been happily hitherto free from any accident by fire to the property. But when the hard struggle which we have in this country to present to raise suitable buildings is considered, such a calamity as the burning of any of our Churches, Parsonages, or Schools would be very serious. It would be well, then, if we could insure the Church property by a moderate premium. The risk does not seem to be great. The Royal Society insure Church property in the Diocese of Montreal; and I find this statement respecting its premiums in the Report of the Insurance Committee of the Synod of Montreal, dated May 1865:—

"The Committee also drew the attention of the Clergy to the comparative small sum required to be paid, in the country parts, by any one incumbent to cover the amount of premium (seldom exceeding 10 dollars per annum, and in the majority of cases only from 3 to 6 dollars), which might readily be obtained by a special collection."

I have written to the Bishop of Montreal to ask him what the rate of premium is, and have thrown out the query, whether there is any chance of the same Society opening a branch here and insuring all the Church property of the Diocese at the same rate.

From a communication I have had from the gentleman that represents in this Settlement an American Society I fear the premium asked by that Society is higher than we could pay. But the whole subject can be considered by the Standing Committee.

Next to the ministry of the Word and Sacraments comes the Office of educating the young, so that they may receive a sound and religious education. Since the last Conference a very great and very happy advance has been made in this.

And first it becomes me to express my devout thankfulness to Almighty God, that it hath pleased Him to bring to a happy issue the efforts that have been made for the foundation of an Institution, by which those whose hearts God may dispose to devote themselves to any department of His work, whether as clergymen, catechists, or teachers, may be trained; and by which a liberal education may be afforded to those who desire it, and can meet the exceedingly reasonable charges which have been appointed.

Nor can I omit the present occasion of testifying my thankfulness that I have beside me as Warden my old friend whom I have known intimately from our earliest University days, and who, I know, will earnestly and

conscientiously discharge whatever will approve itself to his judgment as for the glory of God and the benefit of the Church. Nor can I feel sufficiently grateful for the excellent way in which the studies and discipline of the College are advancing in his firm and judicious hands.

St. John's College.

The new College retains the name of that of my predecessor. It also carries on into the future that most happy motto of the early institution—"In thy light shall we see light." It is the earnest prayer of my heart that all that enter its walls as students may be led by the Holy Spirit to seek more and more for themselves that renewing and enlightening power from above, which can alone reveal the glory of that Light that lighteneth every man that cometh into the world. May the Divine Grace of love—love for our Father in heaven, love for the Saviour, love for the brethren, love for the outcast—that has so endeared to all generations of the faithful the name and character of St. John the Divine, be abundantly vouchsafed to the alumni of this Institution. "For now abideth faith, hope, charity; but the greatest of these is charity."

The Government of the College.

From the want of a Synod exercising legally the power of government, it will not be advisable at present to nominate the proposed Council for drawing up Statutes. I have, therefore, issued a Constitution and a Body of Statutes for the present government of the College; but have by that Constitution limited my action in drawing up Statutes to the time before such a Synod exists. These Statutes may, if it be thought proper, be read over at this Meeting. They will be published in the Appendix of the Annual Diocesan Report. The working of the College under these Statutes is in the Teachers of the College.

The Students.

The number of Students that have availed themselves of the College is very satisfactory. There were 3 Senior theological Students in the last theological Session, and there have been this term 26 pupils in the Collegiate school, of whom 7 attended the Junior theological class. Of the theological Students 7 are preparing for Missionary work among the pagan Indians. The Senior theological course will at present be confined to a yearly winter session of 20 weeks. The collegiate school has two Terms of 20 weeks each, called Christmas and Midsummer. An official Report from the Warden, that will appear in the Appendix, will give further particulars.

The Income of the College.

We are indebted to the Council of Rupert's Land and to the Hon. Hudson's Bay Company for a kind renewal of the grant of £100 given to the old Institution. This was voted for the present year, and is, I believe, likely to be continued. My application to the New England Company—which you may remember is an important Incorporated Society for Christianising and civilizing the pagan Indians, having from landed estates in England an annual income of £3,500—resulted in a grant of £100. As far as it was placed at

my disposal I have assigned it to the College, on which I need not say I place my hopes for the extension and permanence of Missionary work among the pagan Indians. I regret, however, to say that this vote seems to be only for the present year; but I cannot suppose that when the Indian population of this Diocese and the Missionary work on its behalf—nearly the whole work of the Diocese—are considered, the duty of aiding us annually and materially will not be recognised as soon as the present arrangements of the Society will allow. There is also a grant of £200 given to the College by the Church Missionary Society on account of Students being educated for its Missionary work. The feeling of thankfulness I have as Bishop for this liberal grant is more than I can express. I can only say that my opinion is so strong on the necessity of this College for the proper growth and life of the Indian Mission, now so extensive and at such an interesting stage, that if I found myself unable to maintain it I should probably feel it my duty to make way for a who should possess more influence at home.

Endowment of the Warden's Chair of Theology.

Still, though I think that, as things are, this grant is simply a necessity for the proper attainment of the object the Society has in view, I should be glad to see it released to increase the directly Evangelising efforts in the Diocese. And it would give stability and position as well as a healthy independence to this young Institution to have some endowment of its own. As long as we are weak at the centre and anxious about its support, our energies will be lessened for working boldly out among the pagan Indians in the interior. You can understand, therefore, that the subject of the endowment of the Warden's Chair of Theology has been much on my mind. I, at one time, thought of commissioning the Venerable the Warden to visit the United States as my Commissary, to ask the help of some of the warm-hearted and wealthy friends of the Church in the larger cities of that great country. With this view I communicated with several of the Bishops and leading Clergy of the American Church likely to be most friendly and helpful. But though most of the answers I received expressed sympathy with the object and a desire to be helpful, yet there was nearly an unanimous opinion that in view of the present distracted condition of the United States and of the heavy calls from their own Southern and Western Dioceses any appeal would not be very successful. But though it has not been thought advisable to attempt anything at present in the United States, yet I am in hopes that something may be done in England. Bishop Anderson kindly preached in the parish church of Clifton for his old Diocese, and was met by his people with the generous offering of £53. I have been asked if there is any special object to which I should like that sum devoted, and have suggested the Endowment of the Warden's Chair of Theology. I expect that when the proceeds of a kind effort which an esteemed friend in the neighbourhood of Cambridge is making are added to this sum there will be enough to purchase £100 Canadian 5 per cent. Debentures. This may seem to those outside of us a small beginning; but it is with us the day of small things. I would ask each of the Clerical and other friends in England of this Diocese and of its Missionary work among the

heathen, who may read this address, to give a helping hand by having collections in their churches, or by getting some subscriptions. The object aimed at is but a limited one, and might without great difficulty be accomplished. However small a gift it will be thankfully received, and will be made available for the endowment.

The College Buildings.

The unsatisfactory character of the buildings of the College is a drawback to our efficiency and progress. We have indeed almost reached the limit of the numbers with which we can at all comfortably go on. By restricting expenses to the simplest necessities, the cost of fitting-up the present buildings for Residences, Boarding-houses, and Class-rooms has not exceeded £120. Some further improvement of the Warden's house will be done gradually. And with these buildings as Residences and Boarding-houses, though they are not what we could wish, we may for some years go on. But there is almost a necessity for a temporary building affording better class-rooms. A small house that might serve as a Hospital in case any sickness were unfortunately to visit either of the Boarding-houses is a great desideratum. But at present I would only bring before you the question of better class-room accommodation. A plain wood building simply having a ground-floor with one large room and two smaller rooms that would amply meet our wants might be raised for less than £100. I think we shall have no difficulty in managing this; but we must depend on ourselves. I have already made two or three applications to Societies for assistance in the temporary arrangements, but none of them felt it in their power to give it. It is true that the sum of £250 still remains of the grant given to old St. John's College by the Society for Promoting Christian Knowledge, and it is possible that it might be obtained on application. But I am extremely anxious that that sum should be retained for the permanent stone buildings that I trust may before many years be erected. At the last Conference a resolution was proposed by Mr. Inkster that we should at once commence preparations for raising proper College buildings. I then stated that I hoped, God willing, to follow the example of my predecessor in visiting England after six or seven years' stay in the country. I trusted that by that time there would be such a feeling of confidence in the Institution as would bring it considerable help in material and work, if not in money, in this country, while there might possibly be greater facilities for erecting substantial and appropriate stone buildings than we have at present. There was, however, a decided feeling in the Conference for the adoption of some immediate measure. Accordingly, the late Mr. Clare proposed an amendment on Mr. Inkster's motion which was unanimously adopted, that a Fund be opened for receiving donations towards the erection of College buildings; but I am not aware of any result having followed. Perhaps the Conference may see its way to set on foot some more active effort. It is a large question. Nothing of moment can be done unless the people make it a question of their own.

The Cochrane Scholarship.

I am happy to be able to say that £330 has been already subscribed to the

Cochrane Scholarship, the greater part of which has been paid into my hands. With £225 there has been purchased £250 five per cent. Canadian Government Debentures. I have still a hope of receiving some further subscriptions that may make this ultimately a Scholarship of at least £20 a-year. It is very gratifying to be able in this way to hand down the memory of one who gave to this country his life and strength, who laboured here in the ministry for forty years without taking even one view of his old mother-land, and at last expired amongst us full of years and of respect. I think it will be well to ask some friend who knew intimately the venerable man to draw up a short account of him, to be entered in the College Minute-book, that generations in the future may know his worth. Probably, in the absence of Archdeacon Cowley, the better way will be to remit the question of the Cochrane Scholarship to the Standing Committee; but I think that in our present situation the best course will be to hand the Scholarship over to St. John's College without restrictions, leaving it to the College to award it according to their judgment, so as may most advance the objects of that Institution. In our infant state the fewer restrictions about anything the better. Experience must be our guide, and we should be free to use it.

The Parish Schools.

Passing now from the College to the common schools, I rejoice to say that there has been during the past half-year a full opportunity for learning the elements of education—reading, writing, and arithmetic—from the extreme end of the Indian Settlement up to Westbourne, with the single exception of the small parish of St. Margaret's at the High Bluff. And in that parish a very creditable subscription was promised towards the salary of a Master, so that I trust by another year even that blank may be supplied. And I believe the distances to be travelled to these schools are not greater than are frequently performed in our home parishes in England and Scotland. Excluding the School at Westbourne, which remains on the Church Missionary list, being about 35 miles beyond the Settlement, we must look to the maintenance of 14 Schools. Of these eight have been hitherto supported by the Church Missionary Society at a cost of £285 a year. The Society said some time ago that this help must at once cease. Fearing the result of an abrupt withdrawal I asked the Society to meet us on the same generous terms as they had done the Church of Sierra Leone—namely, by giving us five years before finally withdrawing their help, lessening it by one-fifth yearly, or £57. The Society most kindly consented. When this measure was taken with the Sierra Leone Schools, the Church there resolved to rise to the crisis by at once meeting the whole burden, so as to be able to set apart the Votes of the Church Missionary Society during the five years for the formation of capital. I trust that we shall at least do as much.

The Future Support of the Schools.

As to the future, every parish must be expected to raise by subscription towards its school or schools as much as it can. For those schools that have been receiving help from the Church Missionary Society, as far as the income of the Diocesan Fund raised in the country will allow, I think what is defective

should be made up during the five years that the Society gives its help. For the other schools that need help a vote of the limited extent of £5 may be given during these same five years, and I trust I may be able to do this from the Diocesan Fund raised in England, so as to encourage the small formation of Capital in these five years. After the expiry of the five years the whole of the schools of the Settlement must fall on the Common Fund, and votes be given probably by the Standing Committee according to the necessities of the case, the efficiency of the school, and the discharge by the parishioners of their duty towards the school. It is not impossible that by that time there may be other legal means of aiding schools. But, at any rate, if our people go on as they have begun there will be no difficulty.

The Efficiency of the Schools.

The appointment and continuance of the Schoolmasters must rest with the Vestry of each parish. But both for the sake of promoting the efficiency of the schools, and of enabling the Standing Committee to act justly and rightly in giving grants, it will probably be thought advisable, when the system comes into full operation, to appoint a Diocesan Inspector for the purpose of examining the schools and reporting their condition. By-and-bye, if sufficient funds are found to encourage masters who have received at the College a higher education to continue at the schools, it may be possible to advance to the further point of only having, as new masters, those who have passed a sufficient examination. An examination of the better scholars of all the schools at several centres, similar to examinations in England, has also been suggested and would no doubt be found useful. We have the advantage of having in Archdeacon McClean the Chairman of one of the Canadian Boards of Public Instruction and one of the Examiners of Schoolmasters: he will, therefore, be able to assist us in maturing our plans. I do not, however, purpose laying any propositions before the present Conference; but I have made these remarks that the subject may be ventilated, and I shall probably bring it before the Standing Committee for discussion and preparation for the next year.

The Book Depôt.

Last year I reported a great deficiency in school material. To remedy this a Depôt was commenced for Church and School books, and a grant of £25 given to it from my Diocesan Fund. The Society for Promoting Christian Knowledge gave a free grant of books applicable to the depôt to the value of £12 9s. 8d. The price of the books and stationery purchased £32 0s. 4d. The expenses of freight and other charges amounted to £20 3s. 5d., being nearly half the cost price of the books and stationery. The result of the sales before Easter was £47 6s. These sales included over 800 School-books and 350 Prayer-books. In fact a large number more School-books might have been sold, for the whole stock of many books was exhausted some time ago, and there have been frequent applications. It should be remembered that there was also a separate supply of £10 worth of books to the Parish of St. Mary, La Prairie. A number of Bibles have also been sold, but they do not enter into this account. The Committee on Education and Missions appointed

three different prices for the books. The lowest, which was just sufficient to defray the cost, being for Vestries purchasing them for use in schools; the second price for sale to scholars, and the highest price for general sale. But in the case of Prayer-books only two charges were made. Some books were given for use in the Missions in the interior at the lowest price. The value of the books on hand may be estimated at £26; thus, as far as the sales have gone, although many of the books were sold at the lowest price, yet the grant of the Society has been saved, and a small profit made in addition.¹ This year books and stationery have been ordered for the dépôt to the value of £53 10s., and there is a separate purchase of £10 for the Parish of St. Peter's. Towards these purchases the Society for Promoting Christian Knowledge has given a grant of £10 to the dépôt and £5 to the parish of St. Peter's. The Society has also given £5 worth of Bibles and Church Services of different kinds in order that a choice may be made when extending the dépôt to Bibles and Church Services, as I trust we shall do next year. It may be well to consider whether any plan could be devised for giving a still greater extension to this dépôt, so as to take in a selection of the general works of the Society for Promoting Christian Knowledge and even other works. I should think the Synod would be admitted on the same terms as a Foreign District Committee of the Society for Promoting Christian Knowledge. I may here mention that a number of grants having been passed this year by the corresponding Committee of the Church Missionary Society in this Diocese towards furnishing school material, I believe a good supply of books for the Missions in the interior will be the result.

School-Building.

I had the pleasure last autumn of visiting the school at St. Mary's, La Prairie, and was exceedingly gratified with all its arrangements. It has attached to it an excellent play-ground with various means for giving amusement to the children. The example is one deserving of imitation by other parishes. Only in that case I would say for the benefit of those not accustomed to such gymnastics, that a careful supervision has to be exercised over the arrangements, otherwise there is danger of accidents. I found also the School at St. Margaret's, La Prairie, in an advanced state. I hope soon to hear that it is finished. I have already referred to the school-chapel that has been built in the parish of St. Andrew's. I am also glad to say that the parishioners of the Indian parish of St. Peter's have been exerting themselves in the most praiseworthy way during the past winter, under the direction of Mr. Cochrane, in building a new school. They have also assisted him with his parsonage.

The Diocesan Fund.

And now, Reverend Brethren and Brethren of the Laity, I come to the vital question for us of the best means of raising a really effective Diocesan fund. The main object in the future of such a fund would be the support of those who minister in holy things. Everything bearing on this would enter into its view, as the assisting promising young men in preparing themselves for Holy Orders, the maintenance of Clergymen who are working

parishes or missions, and the pensioning of Clergymen who from old age or sickness are laid aside from duty. Its secondary object would be to further every religious object in the Diocese, as the support of schools, the dissemination of Bibles, Prayer-books, and other religious books, and the formation of parish libraries. But while it is proper for us to bear in mind ~~the~~ ^{at} the outset the full scope of such a fund, yet, of course, situated as we are, there is only a small part of its objects that we can take up. And here I feel it necessary to make a few remarks, not so much for yourselves as for ~~strangers~~ ^{strangers} that may read this Address.

The Present Position of the Country and of the Church.

This land is now being brought a good deal before public notice. And I for one doubt not that it will have a great future when the time comes that a population is brought naturally up to it, and there is the advantage of a railway by which goods can be brought and produce can be sent out quickly and cheaply; but till these advantages are obtained I am not sanguine of any very material change for the better. Yet there is a risk in the prominence our land is receiving, and in the promising future that is sometimes publicly bespoken for it, that the bright picture that is painted may be taken to be a present one and not a future. I would say then, that as regards the Church, and with that only I have to do, we are, in the present state of things, in a position hard to be understood by those who reason from other Colonies. The body of 3000 or 4000 who worship with us are scattered over the ten parishes along a line of 100 miles, and there is no unoccupied ground for us to take up in the settled part of the country. We cannot, therefore, look for any increase of our flocks till there be an influx of emigrants; and that has not yet commenced. And as our people are few so are they chiefly poor, and must at present be expected to remain so. There is not to my knowledge a single Colonial Diocese but has in some town a single congregation able without any effort to do far more from the means of its members than all our people in all our parishes together can do. Whilst then we are making our present efforts I trust that it will be fully understood by those who take an interest in us that it is not that we are more numerous or better off in our circumstances than in former days; but that we are simply rising to the noble and manly position of doing what we can for ourselves. I have a further reason in desiring that this necessarily stationary position of ours at present should be well understood by Churchmen in England. An excellent and proper rule is being adopted by Colonial Societies of gradually decreasing their grants to old stations. But the justice of this is founded on the assumption that from improving circumstances they should be gradually becoming more equal to taking the burden on themselves. It is, therefore, a rule as yet quite inapplicable to this Diocese. It is impossible to compare a stationary Settlement like this, maintained in existence hitherto by the natural productiveness of the soil against amazing disadvantages, with other Colonies which are continually improving from the inflowing tide of emigration and which have avenues open to reward any industry.

In our present circumstances, then, we can do little or nothing towards what

should be the main object of a Diocesan fund. All that we shall for some time be able to do will be to maintain day schools in our parishes. In considering, then, the question of raising a Diocesan fund for this and other objects, its income may be expected to come partly from endowment and partly from annual subscriptions, donations, and collections. The advantage of an endowment is that more is obtained than could be raised year by year, that stability is given to arrangements, and that provision is in a measure made against any disaster that might for a given year seriously diminish the annual receipts. On the other hand, yearly voluntary gifts have this in their favour, that they are given by those that are receiving the benefit, and that such gifts of a people are practically found to be the best means of bringing out the interest and hearty affection of the people.

The Endowment Fund.

And first with regard to endowment, a beginning has been made in the past year. The Pastoral I issued in September requesting for it the Thanksgiving collection was kindly acted upon in every parish. Very liberal collections were the result. From two of the parishes, St. John's and St. Andrew's, there were also considerable grants from the surplus of the Offertory. There has been thus obtained the gratifying amount of £325, besides sums in several parishes not yet paid in. With £225 I purchased £250 five per cent. Canadian Government Debentures.

The Annual or Divisible Income of the Diocesan Fund.

The Diocesan fund as distinct from the Endowment fund is a divisible fund. There is this connection between them, that the interest of the Endowment fund will fall into the Diocesan fund, and that out of the Diocesan fund grants may from time to time be made to the Endowment fund. In this way all the receipts of the Diocesan fund for the past year went to the Endowment fund. And the same will possibly be the case this year. But after this year the support of the schools will begin to fall on the Diocesan fund. I hope that when this happens there will still continue, in this as in other dioceses, to be an annual collection for the Endowment fund; but the chief effort must then be made for the Diocesan fund. It will probably be necessary to devise some means of insuring a regular income for it, not dependent on such an uncertain source as a Thanksgiving collection. In most dioceses there is a system of collecting subscriptions from all members of the Church willing to give,—in most cases the subscriptions of course are very small. This is not at present to be proposed, but I may say that I give, myself, an annual subscription of £25 to the Diocesan fund, and that I shall be glad to receive an annual subscription or a donation from any member of the Church. It is not, however, on large subscriptions necessarily confined to a few that the success of such a fund depends—perhaps the prominence of such at the beginning is rather hurtful. Success depends on the general giving by members of the Church, although the subscriptions be, as a rule, very small.

This Diocesan fund will probably for an indefinite period confine its operations and help to what may be called the Settlement, but I have come to the

conclusion that it would not be wise to call it a Settlement fund. This will only unnecessarily hamper us. Whenever we shall be able in the future to look beyond what is settled it will be a pleasure to do so. At the same time there are other two funds—the Missionary fund of the interior, and the Mission fund of the settlement. These both have for their object evangelizing work among the heathen. The receipts of the latter, obtained by a collection in most of the churches at the season of the Epiphany, amounted to £25 12s. 2 $\frac{1}{2}$ d., and were assigned by the committee on Missions to the corresponding committee of the Church Missionary Society. The amount of the Missionary fund of the interior in my hands is £11 4s.; but there are other sums that have not yet reached me.

The Missions for the Pagan Indians in the Interior.

The Missionary work in the interior must necessarily be full of interest to us and enter much into our consideration and prayers, although we can but rarely hope to have with us any of the Missionary brethren.

The venerable Society for the Propagation of the Gospel brought under my notice last year a strangely careless remark in a late book of Travels in this country, to the effect that our Missionaries did not go out into the wilds but enjoyed themselves in the Red River Settlement, and only now and then took a summer excursion to some neighbouring post in the interior. While I do not suppose the passage is anything more than the hasty reflection of travellers whose course in this wide region happened not to take them to the Protestant Missions, yet it is to be regretted that they should have committed themselves to so inaccurate a statement. There are, no doubt, several Missionaries of our Church in the Settlement, as there are Priests of the Roman Catholic Church, but they have weighty enough charges, and accordingly confine themselves to the Settlement. And in the Settlement the interesting parish of St. Peter's, with its hundreds of Indian converts, its hundred and fifty communicants, and now its Indian Pastor, (an object of Missionary interest without an equal in the country), might well have received the attention and visit of gentlemen anxious to write correctly on Missionary work. And work among pagan Indians has not ceased even at our centre. During the past year I have myself paid numerous visits to pagan Indians in tents in the parishes of both St. John's and St. Paul's. But most of the Missionaries of this Diocese are not only so distant that they cannot come to the Settlement at all, but they are, several of them, so distant that although that most generous of Societies, the Church Missionary Society, that spares nothing for the advancement of its sacred cause, would, I doubt not, meet any moderate expenses I might incur, yet I cannot feel it consistent with my duty to the Diocese in general to pay them a visit. I hope, indeed, next year, God willing, to visit the distant Missions at Moose, where I long to see Mr. Horden and his labours, and his associate in the ministry, the son of a respected member of our body of Lay Delegates, the Rev. T. Vincent, whose face, I believe, his family has not seen for many a day. And I trust I may be able by another year to visit English River, and give the rite of Confirmation to those that have been gathered into the fold of Christ in the

interesting scene of Mr. Mackay's labours. But when can I hope to be on the Mackenzie River—to traverse that long journey of thousands of miles—to strengthen the hands of Messrs. Kirkby and Bompas—or still more, when can I hope to be at the distant field of the Youcan in the Arctic Circle with its journey of 5000 miles? Since I last met you I have made a very interesting visit to another distant Mission at York Factory, where Mr. Mason labours. I found Christianity well planted along the whole 700 miles to that post. At Norway House there is a large community of native Christians, second only in this country, I suppose, in importance to the Indian parish of St. Peter's in the Settlement. At Oxford House there is also a Christian village. I had various opportunities of observing the degree of experience and knowledge of these native Christians, and was much gratified with what I observed. The Christians at Norway House and at Oxford House are under the charge of Mr. Stringfellow a Wesleyan Missionary. At an island on Oxford Lake I was applied to, by the heads of two Indian families to baptize their children. And though they did not belong to our body, yet considering the rare occasion of a Missionary's visit, and having satisfied myself by examination of the knowledge and desire of the parents, I baptized the children and afterwards communicated the circumstances to Mr. Stringfellow. At York Factory I held two Confirmations, at one of them confirming no fewer than fifty-one Indians. Most of the Indians in that quarter are professing Christians, and in many cases shew a great propriety in their outward profession. I refer to the frequent reading of the Word of God in the syllabic character, and to their maintenance of family prayer. From the Mackenzie River and the Youcan Missions the intelligence has been most cheering. The Rev. A. McDonald of the Youcan had admitted into the Christian Church by baptism, in the six months preceding September 1866, no fewer than one hundred Indians of whom eighty, were adults; and he wrote that many more were awaiting the same holy ordinance. Peculiarly interesting was his account of one of those holy seasons, and singularly appropriate the text on which he preached—Jeremiah 1. 5. "They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Two or three Indian converts in that advanced Mission have been conducting religious services under Mr. McDonald's directions among their countrymen. Mr. Mackay also speaks of one of his Indians doing the work of an Evangelist this winter among the heathen Crees of Deer Lake. His efforts are altogether voluntary. He has received neither pay nor the promise of pay, and seems influenced by a simple desire to impart to his countrymen the knowledge of the Saviour in whom he has believed. He had written to Mr. Mackay a letter in the syllabic character, in which he speaks encouragingly of his work. Both Crees and Chippewayans had listened attentively to the Word. It is only in the wide extension of this kind of instrumentality, under proper guidance, that we can hope to reduce fully the wandering inhabitants of the interior to the yoke of Christ. I am also able to report that some beginning has been made in various Missions in bringing out help to the Mission work or gifts to the Mission cause. A considerable sum was sent by Mr. Mason from Europeans

at York. A good commencement has been made by the Indians at the Pas. Mr. Mackay has also obtained a number of gifts from his Indians. Their contributions will go this year towards the purchase of a typographic press, which in Mr. Mackay's hands, I doubt not, will prove very useful. Mr. Cook has raised some money at his station, and Mr. Kirkby writes from the Mackenzie River of a very necessary Institution—an Orphan Asylum—being set on foot by the residents there. I may mention that I have received from Mr. Mackay a Cree translation in the syllabic character of Mr. Oxenden's Pathway of Safety. It has been examined and highly approved of by the Rev. Henry Cochrane. I have also received the consent of Canon Oxenden for its publication. I am to send it this year to England, in the hope that means may be found there for its being printed. The venerable Society for Promoting Christian Knowledge has already given me a grant towards that object. I may also say that the same excellent Society has given me a grant towards the expense of printing some small Cree tracts and cards that are in contemplation. A system is now commencing that will, I hope, in a few years prove a great help to the Missionary work. Various Missionaries over the country will be training two or three young Indians of promise for future usefulness among their countrymen. By-and-bye those of them that seem likely to do well will come up for a brief period to the College. And thus a trained and effective body of native Teachers, Catechists, and Pastors will be obtained for the evangelization of these districts. This cannot be the labour of a day, and it must not be spoiled by haste. But I have no doubt that with faithfulness it will at length yield an abundant harvest. During the last year the care of the parish of St. Peter's has, with the consent of the Church Missionary Society, been handed over to the Rev. Henry Cochrane. It has been proposed to that Society to appoint the Rev. Henry Budd to the pastoral charge of the Pas.

Episcopal Report.

I have already occupied so much of your time that I shall say little about my own work. Between Easter 1866, and Easter 1867, I have preached one hundred and five times, held two Ordinations, ordaining two Priests and one Deacon, and delivered sixteen addresses at eight Confirmations, besides having frequently officiated in all the Church services at baptisms, marriages, and burials. I have also taken an active share in the theological and general instruction of St. John's College, and had the spiritual oversight in person first of the Cathedral parish and latterly of St. Paul's parish.

Next year I hope, during the winter, to hold Confirmations in the Settlement where they may be desired. In the summer, as I have already stated, I hope to visit Moose, and on my way back to be present at the Provincial Synod of Canada in September, and perhaps also at the General Convention of the American Church. It will be my endeavour to obtain the attention of the young and prosperous Church of Canada to the necessities of the pagan Indians in this diocese.

The Meeting of Bishops at Lambeth.

I have received an invitation from the Archbishop of Canterbury to a

meeting of Bishops of our Church from all parts of the world at Lambeth in September. Considering how wide the work of our Church now is, how independent many of its branches are becoming, and how important the questions respecting the Colonial Churches and, indeed, the Home Church now under discussion, such a meeting is only very natural. I regret that it is quite out of my power to leave the diocese this year, so that I cannot accept the invitation of his Grace the Archbishop. But I have much sympathy with the Meeting, and I pray that such wisdom and prudence may be granted to those that attend it that its deliberations may be manifestly for the benefit of the Church:

The Consecration of Montreal Cathedral.

I have also to regret that I could not accept a very interesting invitation from the Bishop of Montreal, the Metropolitan of Canada, to attend the consecration of his Cathedral. The consecration of the mother church of a diocese has always been a matter of deep interest to the members of our Church; but additional interest is caused when that church is the Metropolitan church, and when, as in this case, it is a church that in its smaller dimensions brings out that beauty of architecture, that makes not only the grand cathedrals but so many of the parish churches in England an admiration to all who behold them.

Conclusion.

And now, dear Brethren, in closing these remarks I pray that a large measure of blessing may be vouchsafed by our Heavenly Father to our members by the Holy Ghost. I rejoice at the knowledge that the glad tidings of salvation are faithfully and lovingly preached by every minister in this diocese. May we not have the curse among our people of a barren orthodoxy, but may true godliness flourish in our midst. May the blessed gift of a full, free, and immediate salvation be received through the Holy Spirit thankfully into our hearts, and may it manifest its fruits joyfully in our lives. With our small numbers and very scattered condition it is difficult for our Clergy to carry out some of the plans of usefulness that are effective elsewhere. Happily some of them are not needed. Still it is well to attempt what is possible. Night schools and young men's classes are often found beneficial. There was a useful society started last winter by Mr. Gardiner at St. Andrew's. Whether I look at the missionary meeting, the mutual improvement class, the lectures, the select readings and music, or the library, the whole effort has my entire and warm sympathy. The larger population at St. Andrew's is, however, quite exceptional. I am glad also to say that in the Cathedral and several parish churches this year there were week-day lectures during Lent. The monthly celebration of the Holy Communion seems to be much valued by our people. As far as my experience goes the largest congregations and the best Offertories are as a rule on the first Sunday of the month. The weekly Offertory has been well maintained. There have been one or two particularly pleasing circumstances during the past year. In this way I must notice the presence of 147 I think, out of a roll of about 150 Communicants, at Holy Communion on Christmas Day at the Indian Settlement. What

a happy reunion! May the Holy Spirit bring forth the fruits of holiness in that parish, to the rejoicing of the hearts of those who have long thought of this land and of its native tribes. I desire also to notice that on Easter day no fewer than 14 young persons came forward in St. John's parish, and presented themselves for the first time as communicants. What a happy sight for their pastor, the Venerable Archdeacon McLean! What a blessed addition for a parish of 40 families! One thing I would urge on the consideration of Vestries and the Laity, that they would do their best to add to the fulness of the responses and to improve the church music. It is the happy aim of our Church, following the tradition of the early Church, to give every member a share in the worship of God. May God give every member of our body grace to be useful in his position and to adorn it. And may grace, mercy, and peace be with us through our blessed and glorious Redeemer. Amen.

The Rev. J. P. GARDINER moved, and Mr. SMITH seconded—That the Rev. W. H. Taylor be re-elected Secretary to the Conference.—*Agreed to.*

The Ven. Archdeacon McLEAN moved—That as the Minutes of last Conference have been printed and circulated, the reading of them be dispensed with on the present occasion; Mr. FORSECA seconded the motion, and it was adopted.

Mr. Recorder BLACK proposed that the Bishop be the Treasurer of all Diocesan Funds. The motion was seconded and unanimously agreed to.

The Rev. T. COOK proposed, and Mr. SMITH seconded,—That Mr. WILLIAM INKSTER and Mr. W. G. FORSECA be nominated as Auditors of all Diocesan Funds.—*Agreed to.*

The reports of the committees nominated by the last Conference were then called for. Verbal reports were given in as follows:—

Legal Committee—by Mr. Recorder BLACK and Archdeacon McLEAN.

Finance and Property Committee—by Rev. J. P. GARDINER.

Committee on Education and Missions—by the BISHOP, in the absence of Archdeacon COWLEY.

It was then proposed by Archdeacon McLEAN, seconded by Mr. DREVER, and unanimously adopted—That this Conference do hereby resolve itself into a Synod, to be called the Synod of the diocese of Rupert's Land.

The Rev. H. GEORGE moved, and Mr. MCKENZIE seconded, the following Resolutions, which were unanimously adopted:—

Resolution 1st.—That a Committee be appointed, to be called the Standing Committee, to consist of the BISHOP as President, the ARCHDEACONS as Vice-Presidents, and two Clergymen and four Lay Delegates, and that three be a quorum.

Resolution 2nd.—That the duty of the Standing Committee be to prepare business for the Annual Meeting of Synod, to take the management of the various diocesan funds under the direction of the Synod, and generally to be the executive body to carry out the decisions of the Synod, and to give in a report of its acts.

The Rev. W. H. TAYLOR proposed, and Mr. J. GARRIOCH seconded—That the following Clergymen and Laymen, namely, the Rev. J. P. GARDINER.

the Rev. S. PRITCHARD, Mr. Recorder BLACK, and Messrs. JOHN INKSTER, THOMAS BUNN, and HECTOR MCKENZIE be the Members nominated for the Standing Committee.

The Venerable Archdeacon McLEAN proposed, as an amendment, the addition of the words—"And that the Rev. W. H. TAYLOR be a Member of the Committee so long as he remains in Rupert's Land."—The Rev. J. P. GARDINER seconded the amendment, and the motion as thus amended was unanimously agreed to.

The Rev. H. COCHRANE moved, and Mr. TRUTHWAITE seconded,—That it be remitted to the Standing Committee to prepare a Draft of a Constitution and Rules for the guidance of the Synod—to print the same at least a month before the next Annual Meeting, and to send copies to each Clergyman for the use of himself and the Lay-Delegates of his Parish.—*Agreed to.*

The Rev. J. P. GARDINER moved, and Mr. J. NORQUAY seconded—That it be referred to the Standing Committee to determine the conditions on which, with the sanction of the Bishop, the Cochrane Scholarship should be given to St. John's College.—*Agreed to.*

The Venerable Archdeacon McLEAN proposed, and Mr. HALL seconded—That a Fund be raised by Subscriptions, Collections, and Donations, in such way as may be afterwards arranged, to be called the Clergy Widow and Orphan's Fund of the Diocese of Rupert's Land; and that it be remitted to the Standing Committee to decide upon an *ad interim* bye-law, which, on receiving the sanction of the Lord Bishop, shall be in force until the next meeting of the Synod.

Mr. Recorder BLACK, the Rev. J. P. GARDINER, and the Rev. H. GEORGE took part in a discussion that followed. The preceding motion was eventually carried unanimously.

Mr. Recorder BLACK moved, and Mr. W. TAIT seconded—That the Synod recommend the raising of Funds for the Building of Class-rooms for the College, and that the details of the subject be remitted to the Standing Committee, to be settled with the sanction of the Bishop.—*Agreed to.*

Archdeacon McLEAN moved, and Mr. GEORGE seconded—That this Synod desires to express its deep regret at the loss about to be sustained by the Diocese by the departure of the Rev. W. H. TAYLOR, and its earnest hope that it may please Almighty God so to restore his health as to permit of his continued usefulness in the Church of Christ.

This motion was unanimously carried. The Bishop conveyed the regret of the Synod, and the Rev. J. P. GARDINER, at the request of Mr. TAYLOR, who was overcome by his feelings, expressed his gratefulness for the kind words and kind wishes of the Synod.

Archdeacon McLEAN moved, and the Rev. J. P. GARDINER seconded—That the thanks of the Synod be given to the LORD BISHOP for his conduct in the Chair. On the call of the Archdeacon this was carried by acclamation.

The Rev. H. GEORGE moved, and Mr. FORSECA seconded a vote of thanks to the Venerable Archdeacon McLEAN for his sermon before the Conference in the Cathedral:

The LORD BISHOP then closed the proceedings with the Benediction.

APPENDIX (A).

ST. JOHN'S COLLEGE.

1. *The Constitution and Statutes of St. John's College, Rupert's Land.*

Whereas we, Robert, by Divine permission Bishop of Rupert's Land, having especially in view the glory of God and the edification of his Church in the training of fit persons for the sacred ministry of the Divine Word and Sacraments, have been deeply impressed with the urgent necessity of an Educational Institution in this our Diocese of Rupert's Land, of a higher kind than the common school: We, therefore, by this instrument establish such an Institution to be known as St. John's College, and we declare the objects for which this Institution shall be conducted and carried on to be as follows:—

Firstly—To train fit persons for the Sacred Ministry, and for discharging the duties of Catechists and Teachers in parishes or missions within this Diocese of the United Church of England and Ireland.

Secondly—To provide instruction in the higher branches of education usually taught in Colleges, for such students as may be desirous of the same, and thought fit for usefully prosecuting them.

Thirdly—To combine with these primary objects such kindred efforts, including a Preparatory Collegiate School, as may be found desirable and expedient.

Fourthly—To perform such acts, matters and things as are incidental or otherwise conducive to the attainment of the before-mentioned objects or any of them.

And whereas in the present Missionary condition of this Diocese it is neither practicable nor desirable to have that division of labour that is found necessary in settled countries, we further declare that we intend this Institution to be a Centre for Diocesan and Missionary effort, and expect all who take office in it, in the present circumstances of this country, to make themselves helpful in every possible way to us and to our successors, Bishops of Rupert's Land. For this purpose we have at present united with the Headship of this Institution the Rectory of St. John's parish, in which our Cathedral Church stands, and for the services of which our Cathedral Church is by us allowed to be used: and we hereby enjoin on all in Holy Orders that hold office in this Institution to be ever willing and ready to assist the Bishop of Rupert's Land in his charge of souls, and to supply any deficiency of Ministerial service, either by assisting the Rector of St. John's parish, taking charge of a particular church, parish, or district, or doing occasional duty as may be expedient.

And whereas it is our intention that the teaching and government of this Institution shall always be in conformity with the discipline and doctrine of the United Church of England and Ireland, or of that branch of it which may for purposes of self-government be constituted by the members of the United Church of England and Ireland within this Diocese: We hereby provide that

when the affairs of this Diocese of Rupert's Land shall be legally committed to a Synod of the Diocese, then this Institution shall be governed according to such statutes or by such governing body or bodies as the said Synod shall with the consent of the Bishop of Rupert's Land appoint. And whereas we see no immediate prospect of the action of such a legal Synod, and it is necessary that statutes shall be drawn up for the due government of the Institution, and for the proper carrying out of its objects as before named: We therefore hereby enact the following statutes for these purposes, reserving to ourselves and to our successors the power of altering, amending, withdrawing, or adding to them, as we or any of us may see fit—such power to cease when the Synod aforementioned shall be able to take into its own hands the management of the Institution; but so as that the Statutes then in force shall continue to be binding till the Synod, with the consent of the Bishop of Rupert's Land for the time being, shall have otherwise determined.

The Statutes of St. John's College.

1. St. John's College shall consist of a Warden, Professors, Fellows, and Scholars. The nomination of the said Warden, Professors, Fellows, and Scholars, and of such masters as may be employed in tuition within the College, shall be by the Bishop of Rupert's Land unless otherwise provided for.

2. The governing body of the College shall consist of the Warden, Professors, and Fellows; but until Fellows be appointed, which shall not be till permanent endowments be provided, the Bishop of Rupert's Land may from time to time summon to a seat in the said body any master or masters engaged in tuition within the College, whom he may see fit, and the said master or masters shall each have all the powers and privileges in that case of a member of the governing body. This governing body shall take cognizance of all matters whatsoever connected with the admission, fees, studies, examinations, and conduct of the students, with the charges, arrangement, and management of Boarding houses belonging to the College, with arrangements for students living with parents or guardians or lodging at houses not directly under the control of the College; and with the repairs, improvements, and condition of Class-rooms Houses, Grounds, or other property of the College. They shall pass what rules and ordinances they think fit, on these and on other subjects connected with the well-being of the College—provided always that these rules and ordinances shall not at any time conflict with any of the Statutes of the College, or have more than the force of temporary or bye-laws. The meetings of this governing body shall be called College Meetings. When there is any division of opinion in the governing body every member shall have a vote, and if the votes when taken be equal, then the Warden shall have a casting vote, in addition to his previous vote as a member of the body.

3. Any member or members of the governing body may enter a protest against any decision of the said body to which he or they strongly object, and may further appeal to the Lord Bishop of Rupert's Land, who may, if he see fit, take up the appeal and affirm or reverse the decision as may seem to him right.

4. It shall be the duty of the Warden to superintend generally the affairs

of the College, to see that the Statutes of the College and the rules and ordinances of the governing body are carried into effect; to take care that every member of the College, whether Professor, Fellow, Master, Scholar, or Student, is giving due attention to his Collegiate duties; to take cognizance of the Boarding-houses of the College; to see that the students are cared for according to the arrangements of the College, and that proper discipline is maintained in them—for that purpose visiting and inspecting the Boarding-houses from time to time; and to take charge of such department of College duties as may be committed to him by the Bishop of Rupert's Land. He shall be Dean of the College, taking direction of Morning and Evening Prayers, and such other services, sermons, or exercises, as may from time to time be deemed expedient. He shall, as often as occasion may require, convene College meetings at which he shall preside. He shall keep carefully in a book provided for the purpose the minutes of College meetings, entering first the names of the members of the governing body present, and having the said minutes signed by the members present during the meeting. He shall be the custodian of this book, but shall produce it whenever directed by the governing body, by the Lord Bishop of Rupert's Land, or by any other lawful authority. He shall also decide what are the proper subjects of study for students.

5. Until endowments be provided, the instruction of the College shall be conducted in the Theological department by two Professors, to be called the Professor of Systematic Divinity, and the Professor of Ecclesiastical History; and in the general course by three Masters, to be called respectively the Classical, Mathematical, and English Masters.

6. The Professor of Systematic Divinity shall instruct Divinity students more especially in the Facts and Interpretation of the Word of God, the Evidences of Christianity, and the Doctrines as delivered in the Creeds and Articles of the United Church of England and Ireland.

7. The Professor of Ecclesiastical History shall instruct Divinity students more especially in the History of the Church up to the Council of Nice, of the Church of England particularly after the Reformation, and in the Book of Common Prayer, including its various offices and parts.

8. The Classical Master shall give to Divinity or general students what instruction may be deemed suitable for them in Latin and Greek.

9. The Mathematical Master shall give to Divinity or general students what instruction may be suitable in Pure or Mixed Mathematics.

10. The English Master shall give to Divinity or general students what instruction may be deemed suitable for them in all branches of an English education, as Reading, Composition, Grammar and Geography, Writing and Arithmetic.

11. For all minor offences of any student, the Warden, Professors, and other teachers and the heads of Boarding-houses, may at his or their discretion admonish the offender, or punish him by impositions or confinement to the Boarding-house. If such punishment be not found effective, or if it be otherwise preferred, the offender shall be brought before the Warden, who may punish as before directed, or, if he see proper and the offender be

under the age of 14, may inflict corporal punishment. For all gross offences, as well as when the Warden may think it advisable in the case of any minor offence, he shall bring the offender before a College meeting, who may direct the punishment they think expedient—including that of rustication or expulsion from the College—provided, however, that, in the case of any sentence of rustication or expulsion, there be an appeal to the Lord Bishop of Rupert's Land.

12. The Bursar of the College shall be at present the Lord Bishop of Rupert's Land, but a member of the College shall be elected by the governing body as Steward, to collect College fees and other charges, and to carry out any repairs or improvements ordered by the governing body. But no expense of any kind shall be incurred by the governing body exceeding the amount of five pounds, without the consent of the Bursar. The Steward shall from time to time account to the Bursar as the Bursar may require.

13. In these Statutes, St. John's College shall include any Collegiate school attached to it, and the term, "students" shall include all pupils of the same.

We hereby enact and promulgate the above thirteen Statutes as the first Statutes for the government of the College established by this instrument. And we hereby declare the Venerable John McLean, Master of Arts, Arch-deacon of Assiniboia, and Rector of St. John's parish, now acting as Warden of St. John's College, to be the first Warden, Professor of Systematic Divinity, and Classical Master. The Right Reverend the Lord Bishop of Rupert's Land to be the first Professor of Ecclesiastical History and Mathematical Master; and the Rev. Samuel Pritchard to be the first English Master; and we hereby summon the said Rev. Samuel Pritchard, a master engaged in tuition in St. John's College, to a seat in the governing body. And we further declare the aforesaid the Venerable John McLean, the Right Reverend the Lord Bishop of Rupert's Land, and the Reverend Samuel Pritchard, to be at present the governing body of St. John's College, as ordained by the Statutes.

In testimony whereof we have caused our Episcopal Seal to be hereunto affixed. Dated at Bishop's Court, this second day of March, in the year of our Lord One Thousand Eight Hundred and Sixty-Seven, and in the second year of our Consecration.

(Signed)

R. RUPERT'S LAND.

2.—THE OFFICIAL REPORT OF ST. JOHN'S COLLEGE.

St. John's College,
May 27th, 1867.

To the Right Reverend the Lord Bishop of Rupert's Land.

MY LORD,

I have the honour to submit the following Report of St. John's College.

1. The College was opened on the 1st November 1866, with 18 students on the list, and the number has since increased to 29.
2. In the Theological department there are 10 students. Three of these

are exclusively students of Divinity, and form a Senior division; the rest form a junior division, and attend both the Theological classes and those of the Collegiate school. The students of the Senior division have attended lectures during a session commencing Nov. 1st, 1866, and ending 20th March, 1867, on the Articles of the Church, the Evidences of Christianity, and Early Ecclesiastical History. They are at present employed as Catechists or Schoolmasters, and will return to College to attend their second Session on the 1st Nov. next.

The Students of the Junior division, with the exception of one who is employed as a Catechist during the summer, attend both the Theological and Collegiate school classes during all the College terms. Their Theological course embraces the reading and exposition of Holy Scripture, the Evidences of Christianity, and the Articles of the Church. Five of the Students of this division, and one of the Senior, are supported by the Church Missionary Society of England, with a view to their being qualified for Missionary work. Three of these are Indians, who it is hoped will be eminently useful in proclaiming to their heathen countrymen in their own language the blessed gospel of our Lord and Saviour Jesus Christ.

In the Collegiate school department there are 25 students. They all receive instruction in the usual English branches. Fifteen of them are studying Latin, 2 Greek, and 6 Mathematics. Of those at present confined to the English branches, 7 or 8 will enter a Latin class next term, and 7 of those now most advanced in Latin will begin the study of Greek at the same time.

Seventeen of the Students are at present boarders in the Institution—the rest are day-scholars.

I remain, My Lord,

Your Lordship's obedient servant,

(Signed)

JOHN McLEAN, M.A.,
Archdeacon of Assiniboia, Warden of St. John's College.

3. The following Circular was lately issued by the College:—

ST. JOHN'S COLLEGE—RUPERT'S LAND.

This Institution has been established by the Lord Bishop of Rupert's Land with the object of training fit persons for the Sacred Ministry and the office of Catechists and Teachers; and also of affording to the general public facilities for the education of youths in Classics and Mathematics as well as in the usual English branches.

COLLEGE OFFICERS, —

Warden—The VENERABLE ARCHDEACON McLEAN, M.A.

THEOLOGICAL DEPARTMENT.

Professor of Divinity—The WARDEN.

Professor of Ecclesiastical History—The LORD BISHOP.

COLLEGiate SCHOOL DEPARTMENT.

Mathematics—The LORD BISHOP.

Greek and Latin—The WARDEN.

English—The Rev. S. PRITCHARD.

TERMS OF STUDY.

There are two terms in the year, of twenty weeks each, commencing 29th January and 1st August, followed by vacations of six weeks at Midsummer and Christmas.

BOARDING.

Boarders are received by the Warden at £12 per term, and by the English Master at £10 per term. In the case of two or more brothers, a reduction of ten per cent. will be made on these charges. The Warden will make a reduction of £2 per term in the case of Divinity students and sons of Clergymen.

Boarders will be required to furnish their own bedding and towels, and to have a sufficient stock of clothes for the term.

FEES FOR TUITION.

Day Scholars, £2 10s. per term.

Boarders, £1 per term.

Books will be supplied by the College at moderate prices.

The Bills for Boarding and College charges will be sent in one month after the commencement of each term, when payment should at once be made.

Application for the admission either of Boarders or Day Scholars should be made to the Warden.

(B)

Parish and Mission statistics, from Easter 1866, to Easter 1867.

1.—ST. JOHN'S OR THE CATHEDRAL PARISH.

Rector—The VENERABLE ARCHDEACON McLEAN, M.A.,

Warden and Professor of Divinity of St. John's College.

1.—Church Families	40	
Communions (14 of whom for the first time at Easter, 1867)	67	
2.—Services in the Cathedral—		
Sundays	104	
Saints' Days	16	
Harvest Thanksgiving	1	
Christmas Day, Circumcision of Christ, Good Friday, Ascension Day	4	
Meeting of Conference	1	
Wednesdays in Lent	5	
	Services	131
3.—Holy Communions	14	
Baptisms	15	
Confirmed (April 29, 1866)	18	
Marriages	2	
Burials	21	
4.—Sunday School. Superintendent—the RECTOR.		
Number of Teachers	8	
" Scholars	45	
5.—Parochial Day School—Scholars	23	
6.—Weekly Offertory and Collections in Cathedral	82 1 7½	
Pew Rents	8 13 6	
Subscriptions for Schoolmaster's Salary	35 0 0	
" for Cochrane Scholarship	45 0 0	
Sundry Donations	10 5 0	
	£181 0 1½	

About £170 have also been raised for a new Church in the town of Winnipeg, which is in St. John's parish. Of this sum, upwards of £48 were raised by a sale of Ladies' work—the rest by subscriptions, including £20 from the funds of the S. P. C. K. and £25 from the Bishop.

2.—ST. ANDREW'S PARISH.

Incumbent—Rev. J. P. GARDINER, C. M. S.

1.—Families Members of the Church of England ..	163
" Indians (unsettled) ..	4
" Communicants (37 added in the past year) ..	230
2.—Services in St. Andrew's Church, Sundays ..	104
" Wednesday evenings ..	35
" Harvest, Ascension Day, Christmas Day, New Year's Day, Good Friday ..	5
" at Little Britain (Sundays) ..	40
" Park's Creek (Thursdays) ..	27
" in open air ..	6
	Services 217
3.—Holy Communions ..	12
Baptisms ..	59
Confirmed (May 6, 1866) ..	83
Marriages ..	18
Churchings ..	20
Burials ..	35
4.—Sunday Schools—St. Andrew's, Teachers ..	6
" Scholars ..	85
" Little Britain, Teacher ..	1
" " Scholars ..	30
" Park's Creek, Teachers ..	4
" " Scholars ..	35
Day Schools—St. Andrew's ..	61
" Little Britain ..	35
" Park's Creek ..	41
Night School (number of nights) ..	60
Select Readings ..	5
Secular Lectures ..	4
Missionary Prayer Meetings ..	5
	£. s. d.
5.—Weekly Offertory ..	56 11 0
Offertory at Harvest Thanksgiving ..	41 12 0
Pew Rents ..	13 8 6
Church Fund ..	13 8 3
Young Men's Mutual Improvement Society ..	8 13 3
Cochrane Scholarship Fund ..	33 10 0
Little Britain School Chapel ..	33 10 0
	£200 13 0

3.—ST. PAUL'S PARISH.

Incumbent—The BISHOP.

1.—Families Members of the Church of England ..	40
Communicants ..	57
2.—Services on Sundays ..	100
Harvest, Christmas, Circumcision, Good Friday, Ascension ..	5
	Services 105
3.—Holy Communions ..	10
Baptisms ..	17
Confirmed (May 6, 1866) ..	25
Marriages ..	1
Burials ..	10
Private Communion ..	1

4.—Sunday School. Superintendent—The Bishop.			
Number of Teachers	..	..	8
Children	..	..	40
5.—Day School—Scholars	..	..	25
		£. s. d.	
6.—Weekly Offertory	..	16 7 0	
Offertory on Harvest Thanksgiving	..	12 8 6	
Collected towards Schoolmaster	..	12 10 0	
Offertory to Indian Missions	..	3 0 6	
Subscriptions and Donations	..	7 4 11	
		£51 10 11	

The School commenced in December 1866, so that only a part of the Schoolmaster's salary, £30, has been yet raised, namely, £12 10s.

4.—ST. CLEMENT'S, MAPLETON.

Incumbent—The Venerable Archdeacon COWLEY, C. M. S.

1.—Number of Families	..	..	91
Communicants	..	..	98
		£. s. d.	
2.—Weekly Offertory	..	14 10 7 $\frac{1}{2}$	
Offertory on Thanksgiving Day*	..	2 2 8 $\frac{1}{2}$	
" Indian Missions	..	2 14 0	
Pew rents	..	2 10 9	
		£21 18 1 $\frac{1}{2}$	

* There was also a considerable offering in wheat, but the result is not yet known by the Bishop. There is a Day School in this parish. Archdeacon Cowley was absent on a visitation of Missions in the interior when the returns were given in.

5.—ST. PETER'S PARISH.—INDIAN SETTLEMENT.

Pastor—The Rev. HENRY COCHRANE, C. M. S.

1.—Church Families	..	..	120
Communicants	..	..	165
		£. s. d.	
2.—Upper Day School, Children	..	..	50
Lower Day School	..	..	50
Upper Sunday School—Teachers	..	..	8
" Scholars	..	..	75
Lower Sunday School—Teachers	..	..	4
" Scholars	..	..	40
		£. s. d.	
3.—Weekly Offertory	..	23 16 5 $\frac{1}{2}$	
Offering on Thanksgiving Day*	..	28 3 11	
Offertory for Indian Missions	..	3 1 5	
		£55 1 9 $\frac{1}{2}$	

* Unfortunately £6 worth of wheat included in this sum has been destroyed by a fire. There have been other sums raised in the parishes of St. Clement's and St. Peter's that are not returned, as for the Cochrane Scholarship, building a School at St. Peter's, and repairing Mr. Cochrane's parsonage.

6.—HOLY TRINITY PARISH.—HEADINGLY.

Incumbent—The Rev. JAMES CARRIE, Col. and Cont. Church Society.

1.—Families	..	..	50
Communicants	..	..	54

2.—Holy Communions	..	..	9
Baptisms	..	..	17
Marriages	..	..	2
Burials	..	..	18
Burials since 1st September, 1866	..	..	12
3.—Services, Sundays	..	..	100
Harvest, Christmas, New year, and Good Friday	..	..	4
4.—Day School—Teacher, the Incumbent	..	..
" Scholars	..	..	60
Sunday School—Scholars	..	..	24
		£. s. d.	
5.—Offertory—Weekly average	..	..	0 4 7
" Harvest Offertory	..	..	4 0 0
" Offertory Indian Missions	..	..	1 0 0
		£5 4 7	

7.—ST. MARY'S PARISH, LA PRAIRIE.

Incumbent—The Rev. HENRY GEORGE, of the C. M. S.

1.—Families Members of the Church of England	..	..	42
(There are many wandering Sioux and Salteaux Indians in tents.)			
2.—Communicants	..	..	50
Baptisms	..	..	25
Marriages	..	..	3
Churchings	..	..	10
Burials	..	..	8
3.—Day School	..	..	63
Sunday School	..	..	43
Teacher, Rev. H. George	..	..
4.—Holy Communions	..	..	12
Divine Services, Sundays	..	..	105
Harvest, Ascension Day, Christmas, New Year	..	..	4
Lent, Wednesdays and Passion Week	..	..	12

Services	..	..	121
	£. s. d.		
5.—Offertory, Weekly	..	..	17 7 8
" Harvest	..	..	27 15 2½
" Epiphany	..	..	5 18 4½
" Parish Library	..	..	1 10 0
Subscriptions to new Schoolhouse	..	..	26 15 9
" Cochrane Scholarship	..	..	41 3 0
" Schoolmaster	..	..	5 10 6
	£126 0 6		

8.—ST. MARGARET'S, THE BLUFF, LA PRAIRIE.

Incumbent—The Rev. JOHN CHAPMAN (resigned).*In charge*—The Rev. H. GEORGE.*Licensed Reader*—Mr. DAVID SPENCE.

1.—Families Members of the Church of England	..	..	32
2.—Communicants	..	..	31
Baptisms	..	..	6
Marriage	..	..	1
Burials	..	..	2

3.—Sunday School—Teacher, Mr. R. Inkster	..	..	16
4.—Divine Services—Sunday	..	..	1
" Harvest	..	..	1
			17
			17
5.—Weekly Offertory	..	..	£ s. d.
Harvest Offertory	..	..	1 2 2½
Subscription for Church-keeper's Salary	..	..	7 4 10
			0 10 0
			£8 17 0

(A School is being built in this parish.)

9.—ST. ANN'S OR THE POPLARS, LA PRAIRIE.

Incumbent—The Rev. J. CHAPMAN (resigned).

In charge—The Rev. H. GEORGE.

Licensed Reader—Mr. DAVID SPENCE.

1.—Families Members of the Church of England	..	57
2.—Communicants	..	74
Baptisms	..	20
Marriages	..	4
Burials	..	4
3.—Parish School—Mr. D. Spence, Teacher	..	—
" Scholars	..	40
4.—Holy Communions	..	8
Divine Services, Sunday	..	70
Wednesday	..	8
Harvest	..	1
	Services	..
		79
	£. s. d.	
5.—Weekly Offertory	..	£ 18 5
Harvest	..	16 9 5
Subscriptions to new School	..	5 16 4
" Schoolmaster	..	3 9 6
" Cochrane Scholarship	..	3 15 0
" Singing Class	..	3 14 0
	£. s. d.	
	£39 2 8	

10.—ST. JAMES'S PARISH.

Incumbent—The Rev. W. H. TAYLOR, S. P. G.

1.—Church Families	54
Communicants	44
2.—Services, Sundays	52
" Week-day	2
3.—Baptisms	7
Churchings	5
Marriage	1
Burials	2
Confirmed (April 29, 1866)	13
Holy Communions	8
Private "	1
4.—Day School, Children	15
Sunday School Teachers	2
" Scholars	25

	£.	s.	d.
5.—Weekly Offertory	16	2	3
Thanksgiving "	7	1	6
Epiphany "	1	0	6
Subscriptions towards Teacher (9 months)	7	14	0
Payments for Tuition	6	15	0
Books	0	15	8
Other objects	0	12	5
	£40	1	4

Mr. Taylor also in the earlier half of the year officiated frequently at St. John's.

11.—STANLEY MISSION, ENGLISH RIVER.

The Rev. J. A. MACKAY, of the C. M. S.

1.—Number of Christian Indians resident at, or who regularly visit the Station—	Adults ..	107
	Under age and children ..	106
2.—Baptisms during the past year ..		17
Burials ..		11
Churchings ..		2
Marriage ..		1
3.—Full service in Cree, Sunday morning and evening. Service each Thursday evening during the winter months. Daily morning prayer in winter. Daily morning and evening prayer in summer, with exposition of Scripture when the evening congregation is good.		
4.—Holy Communions ..		4
At seasons when Indians are in from their hunting grounds. Number of communicants respectively 69, 50, 68, 47		
Private Communion ..		1
5.—Day School, highest attendance, 25, average 16.		
Sunday School, " " 30, " 20.		
6.—Offertory at Holy Communion—Easter, £5 12s. 6d. } £8 4s. 3d.		
" " " " June, £2 11s. 9d. }		
7.—Land under cultivation, 4 acres.		

The Easter Offertory at this Station may interest readers:—2 Moose skins, 6 Beaver skins, 1 Lynx skin, 1 Marten skin, 11 pairs Moccassins, 18 Reindeer and Moose sinews, 3 Beaver tails, 1 piece dried venison, 1 Moose nose, 1 dinner fork, Part price of a grey Capot, 5s., Mission Servants £1 3s., Hudson Bay Company's Staff, £1 8s.—in all £5 12s. 6d.

12.—THE NEPOWEWIN MISSION.

The Rev. H. B. P. now Pastor at Devon Mission on the Pas, of the C. M. S.

13.—FORT ELLICE MISSION.

The Rev. T. COOK, of the S. P. G.

1.—Families of the Church of England	14
Members of ditto	14
Heathen Indian families	30
There are many Prairie Indians, as Crees, Salteaux, and Assiniboines, who, though originally belonging to Fort Ellice, very seldom visit it.	
2.—Communicants	15
Baptisms	7
Teachers of Sunday School	2
Children attending ditto	16
Young persons, ditto	5
(3 of the children are heathen unbaptized)	
Burials	2
3.—Holy Comunions (Autumn, Christmas, Easter)	3
Divine Services, Sundays twice and Wednesdays; Christmas, New Year, and Ash Wednesday	3
	£. s. d.
4.—Cochrane Scholarship Fund	10 0 0
Subscriptions for Mission	5 13 1
	£15 13 1

(C)

DIOCESAN ACCOUNTS.

1.—THE ENGLISH DIOCESAN FUND.

Dr.	The Bishop.	Cr.	The Fund.
	£. s. d.		£. s. d.
Balance in 1866, in Bishop's hands	255 14 10½	Rev. H. Cochrane (to Sept. 30th)	10 0 0
Through S. P. G.—		Rev. S. Pritchard (to Nov. 1)	25 0 0
Dacra, near Penrith	4 4 0	Rev. W. H. Taylor	50 0 0
Mr. Caldecott, Bitteswell	5 0 0	Mr. D. Spence, 3 qrs., (Mr. Chapman's Grant)	37 10 0
Chew, Somerset	0 10 6	St. John's School	5 0 0
Levington, St. Michael's	3 9 8	St. James's School	5 0 0
Boroughbridge, Yorks	1 1 0	St. Paul's School	5 0 0
From Cambridge	200 0 0	Grant to Book Depôt	25 0 0
(£100 from N. E. Co., assigned to College, transferred to College Account.)		" College	100 0 0
Daniels for 100 bushels of lime	4 11 8	N. E. Co. Grant	100 0 0
		Printing	0 15 0
		Freight on Mr. Macmillan's gift to the Library	3 6 8
		Purchase and freight of Books to Library in 1866	8 6 6
			374 18 2
		Balance in Bishop's hands in 1867	99 13 6½
	474 11 8½		474 11 8½

2.—THE CHURCH ENDOWMENT FUND.

Dr.	£.	s.	d.	Cr.	£.	s.	d.
Subscription of Bishop of Rupert's Land	25	0	0	Remitted to Mr. Hopkins of Montreal, for Investment (£250 five per cent. Government Debentures purchased)	225	0	0
Other Subscriptions	17	0	0	Balance in hands of Bishop	72	8	7½
Offertory at Cathedral on day of Conference, 1866	9	19	9				
Offertory, St. Mary La Prairie	5	0	0				
St. John's Parish	66	19	5				
St. Andrew's Parish	85	0	0				
St. Paul's Parish	12	8	6				
St. Clement's, Mapleton	13	10	3				
St. James's	7	1	3				
St. Mary La Prairie	27	15	2½				
St. Margaret's, ditto	7	4	10				
St. Anne's, ditto	16	9	5				
Holy Trinity, Headingley	4	0	0				
	297	8	7½		297	8	7½

(A further sum of nearly £30 will be paid from St. Peter's Parish, and I believe there are a few other arrears)

3.—INDIAN MISSION FUND.

	£.	s.	d.
Epiphany Offertory—St. James's	..	..	1 0 6
", St. Paul's	..	..	3 0 6
", St. John's	..	..	3 15 2
", St. Andrew's	..	..	5 2 3
", St. Mary's	..	..	5 18 4½
", Headingley	..	..	1 0 0
Offertory—Mapleton	..	..	2 14 0
", St. Peter's	..	..	3 1 5
	£25	12	2½

4.—THE COCHRANE SCHOLARSHIP.

SUBSCRIPTIONS PROMISED.

	£.	s.	d.	£.	s.	d.
The Governor of Rupert's Land	15	0	0	J. Taylor, Esq., C.T.	..	5 0 0
The Bishop	25	0	0	Rev. R. Phair	..	5 0 0
The Rev. H. George	25	0	0	Rev. J. Chapman	..	5 0 0
W. McMurray, Esq., C.F.	20	0	0	Rev. T. Cook	..	5 0 0
W. Christie, Esq., Edinburgh	20	0	0	Rev. H. Cochrane	..	5 0 0
Mr. Recorder Black	10	0	0	Rev. H. Budd	..	5 0 0
J. R. Clare, Esq., C.F. (the late)	10	0	0	Mr. G. McPherson	..	5 0 0
The Rev. W. Mason	10	0	0	Mr. R. Pether	..	5 0 0
J. G. Stewart, Esq., C.T.	10	0	0	Rev. J. Mackay	..	5 0 0
S. McKenzie, Esq., C.T.	10	0	0	Miss Davis	..	5 0 0
F. Cowley, Esq., India	10	0	0	Rev. R. McDonald	..	5 0 0
W. Inkster, Esq.	10	0	0	Mr. G. Davis	..	5 0 0
J. Inkster, Esq.	5	0	0	W. McKay, Esq., C.T.	..	4 0 0
A Fee to Bishop	5	0	0	Rev. W. C. Bompas	..	3 3 0
The Ven. Archdeacon Cowley	5	0	0	Mr. Truthwaite	..	3 0 0
Rev. W. H. Taylor	5	0	0	Mr. McKenzie	..	2 10 0
Rev. J. P. Gardiner	5	0	0	Mr. J. Garrioch	..	2 10 0
J. J. Hargreave, Esq.	5	0	0	Mr. C. H. House	..	2 10 0
Rev. S. Pritchard	5	0	0	Rev. J. Settee	..	2 10 0
W. Drever, Esq.	5	0	0	Mr. John McDonald	..	2 0 0

THE COCHRANE SCHOLARSHIP—*Continued.*

	£	s.	d.		£	s.	d.		
Mr. T. Bunn		2	0	0	Mr. D. Spence		1	0	0
Mr. A. Edgerton		1	10	0	Mr. J. Asham		1	0	0
Mr. G. Cook		1	0	0	Mr. J. Conigal		1	0	0
Mr. D. Landon		1	0	0	Mr. Geo. Garrioch		1	0	0
Mr. Sinclair		1	0	0	Mr. J. Taylor		1	0	0
Mr. B. Spence		1	0	0	Mr. A. Spence		1	0	0
Mrs. Harriot		1	0	0	Mr. P. Henderson		1	0	0
Mr. C. Begg		1	0	0	Smaller Subscriptions		13	3	0
Mr. Traill (Fort Ellice)		1	0	0					
Mr. J. J. Setter		1	0	0					
Mr. Garrioch		1	0	0					
									£329 16 0

Of this sum £269 6s. 6d. has been paid into my hands, and with £225 a purchase made of £250 in the 5 per cent. Canadian Government Debentures. A further investment will be made on the return of Archdeacon Cowley.

5.—MISSIONARY FUND OF THE INTERIOR.

	£	s.	d.
The Pas Offertory and Donations from Rev. T. T. Smith	22	14	0½
York Factory Subscriptions from Rev. W. Mason	21	10	0
			£44 4 0½

There is also a sum of £8 4s. 3d. from Stanley Mission, but it has not yet reached me.

R. RUPERT'S LAND.



